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Proceedings at New Haven, November 4th and 5th, 1875.

The regular autumn meeting was held at New Haven, beginning on Wednesday, the 4th of November, in the Library-room of the Divinity School of Yale College. The chair was occupied by the President, Prof. Salisbury.

The Recording Secretary being absent, Mr. A. Van Name, of New Haven, was elected Secretary *pro tempore*, and the minutes of the preceding meeting were read by him.

The Committee of Arrangements reported that they had accepted, on behalf of the Society, an invitation from the President to a social gathering at his house in the evening, and proposed an adjournment of the literary session from 6 o'clock Wednesday afternoon to 9 o'clock Thursday morning.

The Directors gave notice that they had fixed the Annual Meeting in Boston to be held on the 17th of May next, appointing Rev. Dr. N. G. Clark, with the Secretaries, the Committee of Arrangements for it. On their recommendation, also, were elected Corporate Members of the Society:

Prof. J. A. Broadus, of Greenville, S. C.;
 Prof. Andrew Oliver, of New York City; and
 Dr. Charles Rice, of New York City.

Extracts from the correspondence were read by the Corresponding Secretary.

Rev. M. M. Carleton writes from Koolloo Valley, Mid-Himalayas (Aug. 23d, 1875):

"I hope to send you two slabs of stone which I lately dug up near the site of a somewhat modern temple in this valley, and which are evidently the remains of a very ancient temple on the same or a neighboring site. They are of interest as showing the art of carving at a very early period; yet they give no clue to the earliest form of worship here. The whole valley is purely Hindu in its religion. The temples however show in their architecture changes in the religious thought of the people. There are four very distinct styles of temple-building in Koolloo. One of the earliest styles is exhibited in the temples erected to the worship of Shiva, all of which are made of well-cut stone, and some of them covered with very fine carved work: my two slabs are good specimens of this period.

"Little or nothing has been done in the archæological survey of this valley, and little is known of the primitive races and their religions. Still, there are some evidences that, before the advent of the Aryans with their religion, the people were snake-worshippers. There are eighteen old original temples in Koolloo, erected to the worship of serpents, each of them being founded by a different *nāg* ('serpent divinity'), and bearing a different name. A tradition giving the origin of these eighteen *nāg*'s, and so of serpent-worship in Koolloo, is known throughout the valley; it is as follows:

"In the Manāli Kothee, near the head-waters of the Beas river, in the village of Ghushāl, there was a woman who had a very beautiful daughter. One day Baski Nāg saw her, and took her to his home for a wife. He had a *manī*, a very brilliant jewel, in his head, and he had become *Ichhādadhārī*, because, according to the Shāstras, he had lived a thousand years and bitten no one; whence he could take any incarnation he liked. So he incarnated himself as man, and took this beautiful girl to wife. By enchantment he caused her to forget entirely her home,

and she was happy in living with him. One day, when, being about to become a mother, she was soothing her husband to sleep by lightly parting his hair as his head lay in her lap, he told her not to take the jewel from his head. When, however, he had fallen asleep, she took it into her hand; and at once her former home and her brothers and sisters came to her memory again, and she began to cry bitterly. Baski Nág awoke, and, learning the cause of her grief, ordered her back to her home, but told her how to care for the offspring soon to be born from her. She went back and lived with her friends. When her offspring came, she put it into a hollow wooden drum and shut it up from the sight of all; and from that day she began to offer incense of burning spices to its name. She told her sisters and maid-servant not to touch it at all, but to offer incense to it when she was absent. One day, while her sisters were offering incense, they brought the fire near the drum; when suddenly out came eighteen *nág's*. Each of them, going his own way in a different direction, began to exhibit divine power and work wonders; the people, seeing them, began to worship them; and on the spots where they first appeared temples were erected, and the worship of *nág's* commenced throughout the country.

"This tradition is intensely Hindu, as the region is; but it does not prove that serpent-worship was introduced into Koolloo by the advent of the Aryans. Fergusson, in his famous work on Tree and Serpent Worship, affirms that serpent-worship never originated among Aryans, but, whenever and wherever it appears among them, has been borrowed from other races. This may be quite true. But when it is claimed to have come into India with the Turanian invasion, I think the proof deficient. We have in these mountains and in the Rivi valley a low-caste people who are believed to be the primitive race of the land, but who for long ages have been subjected to Brahmanical Hindu influence, and have adopted caste prejudices; and they worship the serpent to propitiate it, and thereby save themselves and their cattle from its deadly bite. I have spent hours and days in trying to find out the limits of belief among these serpent-worshippers; and I have invariably found that the whole round of religious belief and practice is intended to propitiate the power to do them harm which they regard as the inherent principle of the *nág's*. The very form of the serpents they worship indicates the principle or nature of serpent-worship among this people. The only poisonous snakes in these high mountains are those belonging to the *Viperidae*, all characterized by short thick bodies and very broad triangular heads. They lie close and quiet on the ground, and strike suddenly without warning, and are exceedingly dangerous to cattle, sheep, and goats, as well as to the people. The other species of snakes are characterized by long slim or uniform bodies, and round fish-shaped heads with firm fish-like teeth on their jaws; all these are harmless. With these facts in view I have visited scores of *nág*-temples, and examined hundreds of images of snakes, some carved in stone, some in wood, and some wrought out in iron. These images invariably represent, in the form of the body and the triangular shape of the head, the deadly vipers of the land. In a single temple I found seventeen wrought-iron snakes, every one of which was a *fac-simile* of a full-grown viper of the most dangerous description. This fact, taken in connection with the religious practices of the people, shows that the essence of serpent-worship is a propitiation of an evil principle, or of those powers from whom injury is received. The offering to *nág's* is blood; sheep and goats are sacrificed to propitiate them; the gore of the victims is spattered upon the door-posts above and around the door, that the *nág's*, looking upon it, may be appeased or made happy. In view of such facts, I am surprised at Fergusson's conclusion that, wherever the serpent is worshipped, it is regarded as an emblem of wisdom and knowledge, and that its worship is adoration of the good and wise, not propitiation of the evil or terrible. I venture to think that he comes to this conclusion simply because he confines his study to that form of serpent-worship which appears in the religion of the educated and philosophic Aryan Hindu. May not this form be a result of Hindu theology and philosophy, in its influence upon a worship borrowed from a more primitive race?"

Mr. I. H. Hall writes from London and Paris various results of his examination of the Cypriote inscriptions he finds there, and

sends a brief article on the subject—containing, however, nothing which he has not published in other ways, in this country or in England, or in both, during the summer and autumn.

Of communications, the following were presented :

1. Account of the Versions of the Scriptures in the Chinese Language, with remarks on a proposed Mongolian Version, by Rev. S. I. J. Schereschewsky, of Peking, China.

Dr. Schereschewsky spoke nearly as follows :

The Roman Catholic missionaries, though they have been more than two centuries in China, have never attempted to translate the entire Scripture into Chinese. They have translated what are technically called the "Gospels" for the different Sundays of the year, in an obscure and archaic style, in designed imitation of the so-called Chinese classics, with an extensive commentary, in several volumes. The work was never widely circulated, even among their native converts.

With the arrival of Protestant missionaries began their endeavors to provide a version of the whole Bible for the Chinese. The first missionary, Dr. Morrison, made the first translation, along with Dr. Milne. Its extreme literalness and disregard of Chinese idiom caused it to be soon laid aside for one made by Dr. Marshman, one of the famous knot of Baptist missionaries at Serampore, who in the early part of this century produced a number of Bible versions, in various languages of India and the neighboring countries. Marshman's version differs little from Morrison's in point of stiffness and exaggerated literality, and has scarcely been used in China, either by missionaries or native Christians. Gutzlaff's, which succeeded, was hardly an improvement upon its predecessors, differing from them mainly by following Luther's German Bible more closely. It had moreover blemishes of its own. Gutzlaff had peculiar theories as to the grammatical force of certain particles in old classical Chinese, and he carried them into practice with an effect sometimes grotesque and even ludicrous. The version was also loose and inaccurate, and it has been very little used except by a few German missionaries.

About twenty-five years ago, the missionaries of various denominations then in China agreed upon preparing a version for general Protestant use, to be executed in a more satisfactory style. They organized a committee of delegates, representing different Societies, English and American. But there was a lack of harmony from the very outset, first as to the terms to be used in translating 'God' and 'spirit,' and then as to the principles of translation. They agreed to leave blanks in all places where these words occurred, allowing each party to fill up as it should prefer; but even thus they held together only through the New Testament, and then definitively and finally went apart. The Committee, after the withdrawal and death of some of its members, divided into an English and an American company, each proceeding to produce a version according with its own views. The products differed considerably in point of style and accuracy. The English company's version is highly appreciated by the literary class among the Chinese, who regard it as elegant in diction and excellent in style. But it is complained of as being too free and paraphrastic; and a candid judge will perhaps be compelled to admit that too much has been sacrificed in it to style and to Chinese ideas of elegance. It of course employs *Shangti* for 'God' and *shin* for 'spirit.' It is chiefly used by English missionaries and the native Christians who are under their influence; also by some American and German missionaries in the South of China.

The other version, the joint work of Drs. Bridgman and Culbertson, is of quite a different character. In it everything has been sacrificed to literalness, and its style is neither lucid nor elegant, nor is its meaning clear. But in point of literal accuracy it is quite successful. It is used by all missionaries who are opposed to the rendering of *Shangti* for 'God.' There is an intention to revise this version, so as to make it more intelligible, and more acceptable in point of style.

All these versions are in the literary language of China, the *Wên-li* (which means 'elegant and cultivated,' or nearly the same as the name *Sanskrit*). The bulk of Chinese literature, ancient and modern, is in this language. It is well understood only by those who have received a literary education, and anything written in it, if read aloud, is not well understood by the hearer unfamiliar with

the text and subject, owing to the extreme conciseness of the style and to the numerous homophones. Hence the missionaries have felt it a great *desideratum* to have the Scriptures in a dialect which shall be understood by the mass of the people, and available for use in public worship.

In 1863, several missionaries in Peking formed themselves into a sort of committee to prepare a version of the Scriptures in the so-called "Mandarin," which, while it is the court dialect and the language of officials all over the Chinese empire, is also the vernacular of about two-thirds of the whole population of China. It is, in fact, the modern spoken language of the Empire. Educated people try to speak it, even in those regions where different dialects are spoken by the common people. The New Testament was translated into this dialect about five years after the work was begun. The Old Testament was assigned to the speaker, because of his knowledge of Hebrew, and for other reasons, which prevented the other missionaries on the committee from taking part in the work. It was finished in 1873, and first printed in Peking, by the press belonging to the American Board. Another edition has just been brought out in Shanghai by the Presbyterian Mission press; and the British and Foreign Bible Society are proposing to produce another still, for the use of the English missionaries. The missionaries all feel that the work supplies a real want, being the first version of the entire Scriptures in the living vernacular of the Chinese people. In making it, the following principles were adhered to as closely as possible: to follow the sense of the original as strictly as the nature of the Chinese language would in any way admit; but, on the other hand, to conform to the character and genius of the Chinese language as fully as the sense of the original would permit. The endeavor was to produce a real translation, and not a paraphrase; but also an intelligible and idiomatic book, one which should not be shelved almost as soon as published. How far this plan has been realized is left for others to judge, and for the future to determine.

Dr. Schereschewsky also added some particulars as to the enterprise of a Mongol version, in which he was now engaged.

2. Contributions to the History of Verb-Inflection in Sanskrit, by Prof. J. Avery, of Grinnell, Iowa; presented by the Corresponding Secretary.

Prof. Avery's very long and elaborate paper is in part a reworking of three others, already presented, and reported in brief in the Society's Proceedings for May, 1872, and May and October, 1873 (Journal, vol. x., pp. lii., lxviii., lxxiv.). But instead of the *Śāma-Veda*, he has taken as representative of the Vedic period the whole *Rig-Veda*, basing his presentation of the material on Delbrück's *Altindisches Verbum* and Müller's Index of *padas*, giving each verb-form in order, with the number of its occurrences; and doing the same thing for the *Aitareya-Brāhmaṇa*, and the *Nala* and *Bhagavadgītā*. To the lists of forms are prefixed some general statements as to the history of the verbal inflectional system; and at the end is added a numerical summary. The paper will be printed in the next Part of the Society's Journal.

3. On a recent Sketch of the Korean Language contained in Dallet's *Histoire de l'Eglise de Corée*, by Mr. A. Van Name, of New Haven.

In connection with the presentation from Dr. S. Wells Williams of a proclamation issued by the Korean government in 1839, in Chinese and Korean, forbidding the promulgation of Christianity, Mr. Van Name remarked briefly on the Korean language, as sketched by M. Dallet.

At this point the Society adjourned, and the reading of communications was resumed on Thursday morning, at 9 o'clock.

4. On an Aboriginal Semitic Language, by Rev. G. R. Entler, of Franklin, N. Y.

5. Report of Progress in the Edition of the Atharva-Veda, by Prof. W. D. Whitney, of New Haven.

Prof. Whitney explained that his desire was in part to account to the Society for his absence last May from its meeting—his second absence only during the past twenty-one years. He had gone to Europe in April to spend the summer there: in good part, in the interest of the edition of the Atharva-Veda, planned by him and Professor Roth of Tübingen in common in 1852, and partly carried out, by the publication of the entire text of the Veda, in 1855 and 1856. For that edition he had copied and collated all the manuscripts then to be found in Europe, and Professor Roth had revised the text and carried it through the press. At that time it was intended that a volume of critical and explanatory notes should soon follow, and he had himself made his contribution of materials toward its preparation; but Roth's absorption in the great and still more pressing work of the St. Petersburg Sanskrit Lexicon, edited jointly by Böhtlingk and himself, had deferred even down to the present time the execution of the plan. Now, however, the Lexicon was finished (the speaker had had the pleasure of seeing the absolutely last proof of its last page at Tübingen in July); and it was the joint intention of the editors to bring out as soon as practicable the long-expected second volume. Meanwhile, considerable new manuscript material had become accessible in Europe, and Prof. Whitney desired to add its collation to that of the rest, in the manuscript copy on which the edition of the text had been founded. A part of the new material was in the private library of Professor Haug, at Munich; and by the kindness of this gentleman he had been allowed to make use of it: it included a complete *saṁhitā*-text, and the *pada*-text of Books i-iv., xviii., and xx.: all in good and correct manuscripts, made by and for Hindu scholars (not copies by professional scribes for the use of Europeans). At Tübingen he found in Professor Roth's hands three complete texts: 1. a *pada*-text, containing even Book xix. (but not the peculiar parts of Book xx.) in *pada*-form, as yet found nowhere else; this was a MS. belonging to the Deccan College at Puna in India, and had been most liberally loaned by the Government for the use of the edition; 2. a *saṁhitā*-text belonging to Professor Roth (and having a special kindred with Prof. Haug's MS.); and 3. a copy of a *saṁhitā*-MS. at Tanjore, kindly made for the advantage of the edition under direction of Mr. A. C. Burnell; and he collated them all, with such accuracy as the several cases called for. The prefixed verse *caṁ na āpo*, etc., is found in four of the dozen MSS. of the first Book, without any other differences from the text as printed. The material for constructing a critical text is now so abundant that additions to it must be of only infinitesimal value—unless, indeed, there should by good fortune come to light material of another character, codices of an independent "family." The critical condition of the text itself, as handed down by the tradition, is far inferior to what the Rig-Veda exhibits, numerous errors, of even gross and obvious incorrectness, being read alike in all the manuscripts.

Within the past year there has actually come into Professor Roth's hands a copy of a very different text of the Atharvan, as the fruit of search made in Kashmir at his own request, in consequence of noticing in Hügel's *Kashmir* that the Brahmans of that region "all belong to the Atterwan—or, as they say, Atterman-Veda." Professor Roth renders an account of it in an academical programme: "The Atharvaveda in Kashmir" (Tübingen, 1875). It is of about the same length as the text already published, and, like this, divided into twenty books, but the arrangement is wholly different, and the material content also to no small extent: Books xv., xviii., xx. are almost or entirely wanting, with considerable parts of other books; and there is a corresponding or greater amount of material not found in the other text. The verses present in both texts show variations from one another of every degree and kind. The manuscript is an extremely incorrect one, evidently a copy into Devanāgarī from the Kashmirian character, and made by an incompetent or careless scribe. It is clear that such a parallel text is likely to be of very great value for the critical treatment and understanding of the one already made public—of how great, can only be told

when more and better means for the study of the former shall have been procured; and energetic efforts are making this summer and fall to procure such.*

The plan for the second volume of the edition includes critical and explanatory notes, a German translation, and a complete *index verborum*, together with various other auxiliary indexes. In the *index verborum*, Prof. Whitney said, he proposed to include the *pada*-text reading of every word, and also to affix signs to each reference, showing 1. whether the occurrence of the given word is merely a repetition of a Rig-Veda occurrence; or 2. whether it constituted a various reading to a Rig-Veda passage (thus making the work, for the study of the Vedic language in general, an easily used appendix to a Rig-Veda index); and 3. whether the reading is doubtful in any way, or has an emendation suggested in the notes.

After a vote of thanks to the Faculty of the Divinity School for the use of its room, the Society now adjourned, to meet again in Boston on the 17th of May, 1876.

* As these Proceedings are going through the press, it is learned from Professor Roth that the original of the Devanāgarī copy, an old and somewhat damaged MS. in the Kashmir alphabet, on highly fragile leaves of birch-bark, has reached him, being loaned by the Government of India, which had obtained possession of it. It corrects its copy in a host of places, but also has innumerable errors of its own. It is accented only here and there, in passages. Last year's search brought nothing else that is new to knowledge.